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OLD SIMON THE SORCERER

Who hath bewitched the whole City of Christendom, and to all the Cities he hath given out, That himself is some great one; to whom they have all given heed from the least to the greatest, saying, *This Man is the great Power of God*; who deceived the City by his Sorcery and Witchcrafts, who hath been baptized.

Also, Certain

QVERIES TO BE ANSWERED.

G. F.

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Old SIMON *the Sorcerer, &c.*

THere was a certain man called *Simon*, who before-time in the City of *Samaria* used Sorcery, and bewitched the people of *Samaria*, giving out that himself was some great one, to whom they all of *Samaria* gave heed, from the least to the greatest, saying, *This man is the great Power of God*; to whom they had regard, because for a long time he had bewitched them with his Sorceries: And after this, *Simon* the Sorcerer himself believed at the preaching of *Philip*, and was baptized; & when he saw how the Holy Ghost fell upon the people by the Apostles laying of their hands on them, & the Miracles they did *Simon* wou'd have given the Apostles money, saying, *Give me this power, that on whomsoever I lay hands, may receive the Holy Ghost.* But *Peter* said unto him, *Thy money perish with thee; because thou hast thought the gift of God is to be bought with money, thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God; repent therefore of this thy wickedness, and pray if perhaps the thought of thy heart may be forgiven thee; for I perceive that thou art in the gall of bitterness, and the bond of iniquity.* Then answered *Simon* and said, *Pray ye for me, that none of these things ye have spoken, come upon me.* Mark, his thought to have bought the gift of God for money, got into him after he was baptized, but all the other *Simons* who have been since *Simon Magus*, have gone beyond him, who thought to have bought the gift of God for money, for they have bought and sold that which they imagined to be the gift of God, and so deceived themselves and others; for the gift of God cannot be bought and sold for money.

First, Here you may see, that this *Simon Magus* gave out himself to be some great one. Secondly, That all the people from the least to the greatest (whom he had deceived by his Witchcraft and Sorcery for a long time) said he was the great Power of God. Now what, have all people from the least to the greatest since the Apostles days, cryed up that *Simon's* Nature which was out of the Power of God, as the people of *Samaria* cryed up *Simon* to be the great Power of God; for *Simon Magus* when he saw that through the laying on of the Apostles hands the Holy Ghost was given, he offered them money, *&c.* But *Simon* could not purchase this gift with money, by which the Apostles preached, did miracles,

racles, and laid hands upon the people? And what, have all these *Simons* attained it (which have been since the days of the Apostles and *Simon Magus*) who have bought and sold that which people have cryed up to be the great Power of God? Nay, if *Simon Magus* his money was to perish with him, who did but think to have bought the gift of God, that he might have ministred and laid on hands, (mark) thought to have done it, but did not do it; then what will become of all the *Simons*, who since the Apostles days have bought and sold that which they dreamed and imagined was the gift of God which they have ministred, and made people cry, the great Power of God; will not they and their money perish (all of them) according to the Apostles doctrine, who are in their vain thoughts, thinking the gift of God may be bought for money. Therefore to conclude, this is not the gift of God which all the *Simons* have bought and sold since the Apostles dayes.

And *Simon Magus* because he thought the gift of God could be bought or purchased for money, had neither part nor lot in this matter of the Ministry of the Holy Ghost, laying on of hands, nor of the Ministry of God or Christ: Then have all the *Simons* since the Apostles days (that have bought and sold that which they thought was the gift of God) neither part nor lot in this matter of the gift of God, which by the Holy Ghost is to minister and lay on hands, by which the Holy Ghost is received; for *Simon Magus* his heart was not right in the sight of God, who thought to have purchased the gift of God for money. Now whether are all these *Simons* hearts right or unright in the sight of God, who have not onely thought, but have purchased that which they imagined was the gift of God.

The true Apostle said to *Simon Magus*, *I perceive that thou art in the gall of bitterneſs, and in the bond of iniquity*; [Mark] *Simon Magus* was in the gall of bitterness, and bond of iniquity, who did but think to have bought the gift of God for money: Then where are all these *Simons* which are got up since the Apostles days, who (as is said before) have bought and sold that which they imagined to be the gift of God? Hath not their gall and bitterness appeared to all true Ministers of the gift of God, and them that fear God, worse then old *Simon* did in the Apostles days.

Simon Magus was also in the bond of iniquity, who thought the gift of God was to be bought and sold for money; and where are all they, but in the bond of iniquity, chained, compassed and bound about in it, who have told people that was the gift of God which they bought and sold for money? And are not the sons worse then the father, who hath not

only thought the gift of God is to be bought and sold for money, but have persecuted those who will not buy that which they have bought, and call the gift of God; and so are not the young *Simons* worse than the old?

Old *Simon* was to repent of his wickedness, & pray God, if perhaps the thought of his heart might be forgiven him; and what was his thought and his wickedness, but to have bought the gift of God for money, which he was to repent of, and then to pray? But are not all these *Simons* since the Apostles days, (who have bought and sold that which they have told people is the gift of God, and cost them money) worse then old *Simon* in the wickedness, and have not repented, and so not out of the wickedness, nor the thoughts of their hearts changed; and how then can the young *Simons* pray? for old *Simon* was first to repent before he prayed, and had forgiveness; and therefore the young *Simons* must do the same, which few of them have done.

Old *Simon* the Sorcerer answered the Apostles, *Pray ye for me, that none of these things ye have spoken, come upon me*: And what was his transgression, but that he thought to have bought the gift of God for money? But all these *Simons* that have bought and sold that which they thought was the gift of God, are short of this old *Simon*, for he was afraid of perishing with his money.

First, They that think the gift of God can be bought and sold for money, are as *Simon Magus*, or rather worse, in the gall of bitterness, and bond of iniquity, and it doth manifest it self; and this bitter gall people cannot abide.

Secondly, Their money and they are to perish.

Thirdly, They have neither part nor lot in the Ministry of the gift of the Holy Ghost.

Fourthly, Their hearts are not right in the sight of *God*.

Fifthly, Their thoughts are bad and wicked, and to be repented of, and to be prayed to *God* for the forgiveness of, which few are come to in our days, and to do as *Simon Magus* did.

Sixthly, The spirit of *Simon Magus* is the same that ever it was, or rather worse; and Christ is the same as ever he was, and so are his Ministers; and his gift is not to be bought and sold for money, but is free; and those who have freely received it, freely declare it, without money, and judge those who think the gift of *God* is to be bought and sold for money.

G. F.

Certain Queries to be answered.

1. FRiends, *I* would be satisfied in a *Scripture*-way, Whether or no *John* baptized Christ in a Font? And whether or no signed him with the sign of a Cross, and baptized him? And whether or no Christ had a Godfather or Godmother when *John* baptized him; and if so, who were they? and where stood the Font he baptized him in?

2. Those many thousands *Peter* converted and baptized, whether he baptized every one of them in a Font, and signed them with the sign of the Cross? and had every one of them Godfathers and Godmothers, yea or nay?

3. And whether or no Christ or the Apostles, *Timothy* or *Titus*, being Bishops, did set up a spiritual Court to summon in all that would not hear them (or give them maintenance) by Appa ators? And where stood their Court?

4. Whether or no the Christians had a Law among themselves to force one another to give their Teachers maintenance? Or whether or no the Christians brought one another to the Heathen or *Jews* Law to give them maintenance?

5. And whether any that went to Law before the Heathen, was not a manifestation they were unwise men?

6. Whether or no *Aarons* white breeches, and white robes, typed forth the Surplice, or the fine Linnen, which is the righteousnesse of Saints? And you that have got on the white Robes, who pleads it from *Aaron*, where are your Bells, your golden Bell and Pomegranates, as *Aaron* had in his garments, by which he was to be heard when he went into the holy place, and came out; and your *Urim* and *Thummim*, which is light and perfections? Now when you go into your place, we do not hear the Bells at your coming out, or your coming in: Where do we see you in your Ephod made of gold, blew silk, scarlet, fine trimmed Linnen, according to *Exodus* 20? And if it be, that you do summon in all to give you maintenance whether they will hear you or no?

7. Whether or no you would be so served your selves? Whether or no this is as you would be done by? if not, do you not transgresse the Law of God, which is, to have all men to do unto others as they would have others do unto them; for would you be contented the *Turks*, or the *Papists*, or the *Heathen* should summon in all you to hear them, their *Alcaron*, their *Maß*, their Worship before an image, and bow before the *Alcaron*, and bow to a stock or a stone the Heathen set up, or *Dagon*, or

in

in the House of *Rimmon*, at the sound of the Pipe and Harp, & fall down before *Nebuchadnezzar* his Image, and give money to the maintenance of all his Magicians, and the Jesuits, Priests, and Turks and Heathens Priests? Would you think this is well and right? Or could you conform? Would you not cry out for Liberty of Conscience? And if so, do you then do to another, as you would have another do unto you?

8. And whether or no Christ and the Apostles did whip any into the outward Temple? We read he whipt them out of the Temple, but never whipt them into the Temple.

9. Whether or no Christ or his Apostles did set up in their Religion, they must abstain from meats at such and such times, and wear such and such clothes in their Worship, and they might observe some of his days, and the Apostles, and other of the Saints days, and the Virgin *Mary*'s? Satisfie me in a Scripture-way of these things, and I will be of your Religion: for we are not to presume above what is written, saith the Apostle, 1 *Cor.*4. but he commended them who searched the Scriptures, and said they were noble, who searched to see whether it were so or no, as they spake; and this was the *Bereans*, the Heathens, and shall Christians be worse and more ignoble then the Heathens, not to search the Scriptures to see whether the things be so or no that they preach, or to see whether they do not presume above what is written, 1 *Cor.*4.6.?

10. And whether it be not said in the Bible and Common-prayer, *Six days shalt thou labour and do all that thou hast to do?* And whether or no you that set up holy days which Christ and his Apostles did not, do not go contrary to the expres commands of *God*, and confound your selves in what you teach?

11. And whether or no to curse out any that doth not give you maintenance, and doth not hear you, and doth not pull off their hats in spiritual Courts, is flat contrary to Christ's and the Apostles doctrine, which saith, *Bless, and curse not*; for Christ hath redeemed us out of the curse, and it is ignorance, weakness or error, to excommunicate such as are not of your Church, that will not hear you, nor give you maintenance.

12. And when any was excommunicated, was it not such as had done some bad thing among them, which caused them to excommunicate them, which Members they put out of their *Church* or Assemblies.

13. And did not you all leave and run away from us first, about twenty years ago? and might not we have turned *Jews* or Heathens ere this time for you, that many now of young people doth not know what your Religion is; for according to the Apostle, they are to try all things, and hold fast that which is good, and lay hands on no man suddenly.

14. And

14. And do you not read daily in the Bible and Common-prayer-book, (*Curſed is he that keepeth the Widows, Fatherleſs and ſtrangers right?* and was not tythes the widows, fatherleſs and ſtrangers right, as well as the Prieſts, for them all to eat together, and to praiſe the Lord?

15. And doth not they that keep away the widows, fatherleſs and ſtrangers right, bring, and read the curſe on their own heads, and let widows, fatherleſs and ſtrangers go begging up and down, which God took care for when he gave them part of his tenths, which ſome are careleſs of, which the tenths of his tenths were a heave offering, which Chriſt the offering ends that, and all other offerings, and ends the tenths before the Law, and in the Law, and redeemed man out of the ninths, up to God, out of the earth, and reign upon it.

And ſo now did not the *Independents* and *Presbyterians* do the ſame? and ſo curſed is he that keepeth away the ſtrangers, widows and fatherleſſe right, which was the tythe; ſo they keeping the tythe from them, cauſed many beggars, fatherleſſe, ſtrangers and widows, and then made a Law to whip and puniſh Vagrants and ſturdy beggers: Did, and do not theſe and thoſe read the curſe on their own heads, that did, and do ſo now; for when there was ſo many *Jews* converted to Chriſtians by *Peter*, then there was a murmuring among the Widows, as being neglected; for they having had their maintenance formerly with *Levi*, which being converted, they could not go back again for: Therefore ſaith the Apoſtle, *Chuſe you out ſeven men to diſtribute unto them, and ſee nothing be lacking; for it was not meet for the Apoſtles to ſerve Tables, but to preach the Word*; and this was the order among the Chriſtians, (was it not?) and whether they ever altered it to this day?

16. And whether or no Chriſt ever altered his Commiſſion which he had given to his Miniſters, *Freely you have received, freely give.*

17. And if ſo, in what Record may we find it? whether ever any the *Apoſtles*, *Timothy* or *Titus*, made any Miniſters by oaths? if ſo, where is it written?

THE Apostle who was a true Minister of Christ Jesus, his work was to present every man perfect in Christ Jesus: Whom we preach, warning every man, and teaching every man in all Wisdom, that we may present every man perfect in Christ Jesus, Col. 1. 28 Now you that call your selves, and go under the Name of the Ministers of Christ, are presenting, and warning men to such a Court, and such a Court, and tell them, they shall not be perfect whilst upon earth, for they must carry a body of death while they be on this side the grave; and thus instead of presenting them perfect in Christ Jesus, and warning of them unto him, you are presenting of them, and warning of them to your Courts, contrary to the Apostle, shewing the spirit of error; and will not all people see into this, think you?

And now you that say you are be-gifted men, and others are to give you so much a year for your gift of God, will you not in the end call all such as had given you money for your gift, young Simon Magus's, and tell them their hearts are not right in the sight of God, but that they are in the gall of bitterness, and bond of iniquity, and tell them that the gift of God is not to be bought nor sold for money? And had not they that have said they have bought the gift of God, and sell it again for money, both buyer and seller been worse than old Simon Magus? And hath not this practice proved that they have not had the gift of God, which cannot be bought nor sold for money.

G. F.

THE END.